

MANGGHUER FOLKTALES AND HISTORICAL NARRATIVES

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ABSTRACT

Eleven folktales and historical narratives are presented that were collected by Grigori Potanin during his visit to the Sanchuan Region in 1884-1885. The folktales all appear to have been collected from males, mostly monks. One folktale deals with Wencheng Gongzhu, the Chinese bride of the Tibetan emperor, Srong btsan sgam po. One deals with the building of the Potala Palace in Lha sa, another with the founder of Dge lugs Buddhism, Tsong kha pa, and two more with the founding of Dmar gtsang Monastery, in A mdo. Two narratives relate events from the Chinese epic, *Journey to the West*, and four narrate events related to Li Jinwang, a Tang Dynasty general, and his adopted son, Li Cunxiao.

KEYWORDS

folklore, Mangghuer, Monguor, Qinghai folklore, Sanchuan, Tu

ORIGINAL TEXT

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GREEN TARA¹

The Tang Emperor had a daughter named Green Tara.² Five kings came to ask for her hand in marriage: Ge sar dmag gi rgyal po, Stag gzig nor gyi rgyal po, Spun zla hor gyi rgyal po, and two others whose names the narrator had forgotten. The Tibetan king sent Minister Mgar stong rtsan³ to make a formal proposal. The princess did not want to marry any of them.

In order to finish off this business with the suitors, the Tang Emperor, following the advice of a eunuch, announced that he would give his daughter to the one who succeeded in passing a thread through a piece of turquoise. The stone was not pierced straight, so the hole going through the stone was crooked. All five kings tried to pass a thread through the stone, but none succeeded. Then, Minister Mgar stong rtsan put a spider in the hole and started blowing into it. The spider walked into the cavity, and came out of the hole on the other side of the stone, dragging a thread of spider web behind it.

The Tang Emperor was surprised at Minister Mgar stong rtsan's intelligence. Still, he didn't

¹ Told by Phun tshogs, a Shirongol monk from Sanchuan. This sixty-eight year old man lives in Wenjia Monastery. He spent thirteen years in Southern Tibet in Se ra Monastery, and is literate in Tibetan.

² [Potanin's original term is Nogon Darihe 'Green Tara'. Although the story clearly refers to Wencheng Gongzhu (Chinese, or Rgya bza' kong jo in Tibetan) we have chosen to translate the original term.]

³ [His full name is Mgar stong rtsan yul zung. In the original text, he is referred to as Lamba Gvardamba.]

give his daughter to him, but summoned twenty-one young women who all looked alike, and ordered Minister Mgar stong rtsan to guess which one was Green Tara. Minister Mgar stong rtsan didn't know what to do; he couldn't guess. However, the princess's servant told him that she wanted to tell him how to recognize the princess, but she was scared. The emperor's diviners⁴ were so cunning that they would surely discover who betrayed the secret. Minister Mgar stong rtsan told the servant that he knew a trick that would fool the diviners. He told her to sit in a large earthenware vat filled with water, which was placed in a pit; and he then placed three stones by the edge of the large earthenware pot, gave her a copper tube to put in her mouth, and made her put plowshares on her feet. Then the woman spoke through the copper tube, "Green Tara always holds a flower that is invisible to human eyes. A bee, however, will be flying above the flower." Minister Mgar stong rtsan then went to the palace and pointed at the young lady above whom a bee was flying.

The king guessed that someone had divulged the secret. He summoned the diviners and ordered them to discover the traitor. The diviners consulted their books for a while, and announced to the Tang Emperor that the secret had been disclosed by a thousand-eyed woman⁵ with iron feet and a copper nose, sitting in a sea lying between three cliffs. The Tang Emperor replied, "There are no such people!" and ordered that all the diviners' books be burned. After that, he had to give the princess to Minister Mgar stong rtsan, who took her off to Tibet.

On the way, Minister Mgar stong rtsan had an idea. He decided to not give the princess to the Tibetan king, but to make her his own son's wife instead. He assured the princess that she would be overwhelmed by the king's awful stench if she did not cover her nose in his presence. Meanwhile, he assured the king that the princess had no nose. When the king met the princess, he noticed that she covered her nose, so he believed Mgar stong rtsan and refused her.

Some days later, the king was inspecting a temple that was under construction, and saw the princess's face reflected in a mirror. He realized that he had been fooled. He became angry with Minister Mgar stong rtsan, ordered that he be forced to stare at the sun's reflection in a mirror until he went blind, and banished him to an area where, nowadays, lies Lake Kokonor.

There used to be no lake there, only a well. Minister Mgar stong rtsan had a disciple with him. Every day, the disciple went to fetch water at the well. Following Minister Mgar stong rtsan's advice, after fetching water in the morning, he always covered the opening with a stone, otherwise the water would overflow.

The Tibetan king then started building Mengudzhu,⁶ but couldn't manage to finish the construction. Whatever they built collapsed. At this point, Minister Mgar stong rtsan's great intelligence was remembered, and two noblemen from A mdo were sent to find him. They were dressed as mendicant monks, as if they were on pilgrimage to holy places. The disguised travelers went throughout the country: they went across A mdo, and also went around all the countries that lay beyond the boundaries of A mdo. But they didn't find Minister Mgar stong rtsan. Feeling miserable,

⁴ [The Russian rendering *tszurhaitchi* appears to be the Mangghuer term *turaoqi* (Mongghul, *tiruuqi*) that refers to the men who carry the deity in a sedan during divinatory and other rituals. More broadly, the term is a Mongolian loanword found in nineteenth century Russian texts to refer to Mongolian diviners.]

⁵ Obviously in Mgar stong rtsan's advice the sieve with which the woman must cover her face has been omitted.

⁶ [Mengudzhu refers either to Lha sa in general, or specifically to the Potala Palace. Lessing (1960) uses the phrase *möngke zuu* (transliteration = *muivggae jiu*) 'eternal monastery' and defines it as a popular name for Lha sa. The Mongolian word *zuu* (transliteration = *jiu*) comes from Tibetan *jo bo* 'lord' and normally means 'monastery' in Mongolian. The word *möngke* (*muivggae*) is Turko-Mongolic for 'eternal' (Juha Janhunén, personal communication, April 2012). Given the timing of the story, during the reign of Srong btsan sgam po, Mengudzhu likely refers to the Jo khang in Lha sa.]

they headed back to Tibet.

They passed through A mdo again on the way back. One day they got tired and entered a tent they saw in a valley. They found a blind old man in the tent – this was Minister Mgar stong rtsan. He offered them tea and asked where they had been. They said that they had been on pilgrimage to various places, including Mengudzhu, and were now returning to their native place in A mdo.

"Have they really built Mengudzhu?" asked Minister Mgar stong rtsan.

"They have," said the monks.

"You're not telling the truth. It can't be built."

The monks, however, insisted that they had seen Mengudzhu with their own eyes, with its golden roofs, and had prostrated before its golden gods. "No, these are all lies, because to build Mengudzhu you must know a certain trick, and I'm the only one who knows it. It can only be built after sprinkling some milk from a white cow, and if the building materials are carried on a gray bull. Have the builders satisfied all of these requirements?"

Having drunk lots of tea, the wandering monks left. Only after they had left did Minister Mgar stong rtsan guess that they were interrogators in disguise. He understood that that he had gotten worked up in the dispute, and ordered his disciple to catch up with them and kill them. "Catch up with them and kill them, because they have taken away my *blo* (idea)!" The disciple caught up with the monks and asked, "Was it you who were in the tent of my father, the blind old man, and had tea?"

"Yes, that was us."

"My father got angry with you and has sent me with the order to kill you, because you have taken away his *blo*."

"Indeed, after we left the tent, we picked up a *glo* (cow's girth)⁷ on the steppe. We thought it had been discarded because it was useless, so we took it. The rope that serves to tie and carry our load is all worn out and we need to replace it. But if you need it, here it is, please take it," replied the monks. And they gave back the girth.

The disciple let the monks go, thinking, "How cruel is my teacher! Killing two people for an old rope!"

"Did you kill the monks?" Minister Mgar stong rtsan asked him when he returned.

"No, I didn't, because they gave back your girth."

Meanwhile, the cover of the well from which the disciple fetched water came off, and water started flooding the valley. Minister Mgar stong rtsan fled.

A lake now called Kokonor formed in this place. The island in the middle of Kokonor is called Mtsho snying in Tibetan, or "Heart of the Lake."

TSONG KHA PA⁸

Tsong kha pa⁹ came to the mountain where Dga' ldan Monastery now stands (at that time, there was no Mengudzhu) and settled in a cave. Two monks coming from Rgya gar rdo rje gdan [Bodghaya] saw a woman milking a cow and asked, "Where can we find the lama with a big nose?"

She replied, "Wait! I am milking my cow!" When she was done milking, she washed her hands,

⁷ [The confusion relies on the fact that *blo* and *glo* are homophonous in A mdo Tibetan.]

⁸ Told by Dzundui, a Shirongol monk from Sanchuan.

⁹ [In the original text, Tsong kha pa is referred to as both Djitsunkava and Djilama.]

set up three lamps, bowed towards the West and said, "I bow to Tsong kha pa, who lives in that direction. I don't know any big-nosed lama."

The monks went further west, and met another woman who was collecting dung. They asked her, "Where around here does the big-nosed lama live?" She pointed towards a cow patty and said, "The cow laid this thing; where is this thing's head, on the top, or on the bottom?"

The monks didn't know what to answer.

She lit three lamps, bowed, and said, "In front of me, in a cave, lives Tsong kha pa, but I don't know any lama with a big nose!"

The monks then approached the cave, thinking, "We won't bow to Tsong kha pa!" However, their hats brushed against the lintel while they were entering the cave. Their hats fell off and they had to bow down to pick them up. Both monks then became disciples of Tsong kha pa.

Tsong kha pa decided to build a monastery on the mountain where he lived, and told his disciples, "We must first find out how to build a monastery, but the method can only be discovered in Rdo rje gdan. There is an old man there, an eighty-year-old lama who lives in a cave. Go ask him."

The two disciples reached the place where this lama was. He asked them, "So, have they built Dga' ldan?"

"They have," answered the disciples.

"You're lying!" said the old man. "Surely they have not milked a lioness?"

"They have," lied the monks.

"You're lying! And have they carried the earth on a red bull?"

"They have," the monks assured him.

"All lies!" said the old man.

The disciples left. After they had gone, the old lama told his disciple, "What have I done? These people have taken away my *blo* (idea)! Go get it back from them! Kill them!"

The disciple caught up with the monks and said, "You've taken away my lama's idea! Give it back!"

The two monks took off the leather girth (*glo*) that they had found on the road and were using as a belt, and gave it to the envoy.

When the disciple got back home, the lama asked him, "So, did you kill them?"

"No," said the disciple, "they returned the stolen girth."

Then the lama realized that his disciple, instead of the word 'mind' *blo*, had understood 'girth' *glo*. He said, "Alas! Now the end has come for the Red Faith! A preacher has appeared in Dga' ldan and now the Yellow Faith will flourish."

When the disciples brought back the lama's secret, the construction of Dga' ldan began. Once sprinkled with lioness's milk, the water in the lake surrounding Dga' ldan froze, and a red bull brought earth and other construction materials over the ice. When the construction was finished, Tsong kha pa brought together all the carpenters, stonemasons, and other craftsmen who had worked on the construction, and organized a feast for them. He thanked them and said, "How much trouble you've been through!" As for the red bull, they forgot to invite him to the feast and so the bull decided that he would destroy the Yellow Faith within three centuries. First he was reborn in the form of the emperor Glang dar ma,¹⁰ then in the form of the Xining *amban* Ninguë,¹¹ and then in the form of the Chinese

¹⁰ [In Potanin's text, Glang dar ma is variously referred to as Landarma and Lander.]

¹¹ [Possibly Nian Gengyao, the general who led the campaign that saw northeast Amdo firmly incorporated into the Qing Empire.]

general, He Zhungtang.

In the times of He Zhungtang, the Chinese emperor invited Lcang skya rol pa'i rdo rje¹² to visit him in Beijing. During the reception, the lama was served a cup of tea, which he threw on the ground. The emperor angrily asked what this meant, and the lama explained that a fire was burning in the little town of Shahai,¹³ not far from Beijing, and that he had thrown his tea on the fire to extinguish it. The Emperor ordered that this be investigated to see if this was indeed true, and promised that if it were true, he would keep Lcang skya rol pa'i rdo rje in Beijing. It turned out that the lama had spoken the truth.

When the lama died, General He Zhungtang said to the emperor, "This was a great lama! We must build a stupa for him in Utaë." The emperor gave permission, and the general set off to fulfill the Emperor's orders. He built a stupa and buried the lama inside it upside down. He then declared, "During your lifetime, I couldn't do anything to you. At least after your death, I will do you evil." A prayer wheel naturally arose on the spot.

MENGUDZHU¹⁴

When the Dalai Lama was building Bla brang Monastery on Mount Potala, a carpenter working there didn't believe that the Dalai Lama would pay the workers. All the workers were the lama's subjects, and the carpenter thought their work would be considered unpaid *corvée*. Resentfully, he placed the main pillar that supported all the roofing upside down. Underneath it, he placed a little support that he could pull out whenever he wished. He thought, "If the Dalai Lama gives us nothing, then I'll pull out the little support, and the whole thing will collapse."

When the construction was finished, the Dalai Lama said, "You've been through great troubles and accomplished an immense labor!" and gave great quantities of silver to all the workers, stonemasons, and carpenters. After giving the silver, the Dalai Lama asked, "Is the building stable? Is there any defect?"

The carpenter didn't expect such an outcome, and was so full of shame that he confessed what he had done. He said, "There is a fault! I thought the lama would count our work as unpaid *corvée* so I placed a pillar upside down and underneath it I put a little support so that it could be pulled out. If it is removed, the whole building will collapse."

Then the Dalai Lama said, "You placed a tree upside down. For this you, and after you die, your offspring, every year, on the first day of the first month, shall fly from the Potala head down."

And so since those times, a ritual is held. A descendant of that carpenter wears the dress of a garuda, wearing a mask that looks like a bird's head and wings spread out for flight on his shoulders. A cable is stretched from the top of the Potala, to the bottom of the valley. The man dressed as a bird is placed on a bull skin and brought down, along the rope, to the bottom of the valley, head first. No one cries if he dies. He is given fifty *tael* of silver if he emerges uninjured.¹⁵

¹² [Potanin refers to Lcang skya rol pa'i rdo rje as both Dzhandzha-ruvi-dorje and Dzhandzha-Gegen.]

¹³ [Possibly Shahai in present-day Liaoning Province, northeast of Beijing.]

¹⁴ Told by Samt'andjimba. At the time of this festival, Samt'andjimba was sitting in a Lha sa jail with his hands tied together. He did not see the ritual, but did see a big crowd on its way to watch the ritual.

¹⁵ See Klaproth (1829) for the ceremony of walking on the rope in Lha sa. It takes places on the third day of the second lunar month.

In Mengudzhu there used to be a king called Glang dar ma who persecuted monks. At that time, a famous monk from Dan tig went on pilgrimage to Mengudzhu. Meanwhile, King Glang dar ma's oppression intensified. The monk from Dan tig declared that he could no longer stay in Mengudzhu under such an impious king, and that he intended to return to his native land. He took a white horse, painted it black, jumped on it, and raced off towards his homeland. A chase ensued. The pursuers began catching up as he approached the Yellow River. The monk rode his horse across the river and, as he was crossing, the paint washed off his horse. The pursuers saw a man riding a white horse on the opposite side of the river and said, "This isn't the one we are after! That one was on a black horse, this one is on a white one." So they went back. The monk sought shelter in a cave; he died, but his heart kept beating. A turtle-dove littered his face with bird droppings. His pursuers entered the cave and seeing that the corpse was motionless and that the face was covered in bird droppings, said, "He died a long time ago!" and left.

A lonely deity was sitting in the cave near Dmar gtsang rta chen po¹⁹ Monastery. He had once been a monk who ran away from the Tibetan King Glang dar ma. He fled on a white horse that he had painted black. Having swum across the river, the horse became white again. The people who were chasing the monk said, "We are after a monk who is riding a black horse, but this monk is riding a white one!" and didn't follow him. Continuing their hunt, they found the cave where the monk had hidden and stiffened in a sitting position. A dove, flying around the cave, dropped a lot of dust on his face. The pursuers said, "There's lots of dust on this dead man. He must have died a long time ago," and they didn't touch him.

This deity has a flesh body, but his flesh is covered with clay. The people who live near the monastery are Tibetans from Dzhug Valley, near Lha sa. The monk who became the deity was originally from Dan tig Mountain, west of Sanchuan.

A deity named Niutou Wang lived in a kingdom. As tribute, he ordered that he be given a boy and a girl to eat every year. And so this was done. Every year a boy and a girl would be chosen, dressed in nice clothes, put on a throne covered with tasty cookies, and carried to a temple outside of town. At this time, the winds would start rising, and Niutou Wang would appear, escorted by numerous warriors. He

¹⁶ Dmar gtsang (i.e., 'Red cliff' in Tibetan [this translation applies to the longer name of the monastery, Dmar gtsang brag]) is a monastery on the left bank of the Huang River, lower than the town of Xining. The Chinese call this monastery Baima Si, i.e., 'White Horse Temple'.

¹⁷ Told by Samt'andjimba.

¹⁸ Told by a Shiringol monk.

¹⁹ [The original Russian for '*rta chen po*' reads '*lta-tchinbu*'. The Tibetan '*rta chen po*' literally means big horse. Although this appears to be a somewhat unconventional rendering of the monastery's name, it bears some resemblance to the monastery's Chinese name, i.e., Baima Si 'White Horse Monastery'.]

²⁰ Told by Tshe ring, a Shirongol monk from Sanchuan.

would enter the temple and sojourn there. On the following day, people would inspect the temple, and find the children missing.

One day, four gods came to this kingdom: Sun Wukong, Lama Tangseng, Sha Heshang, and Zhu Bajie (the last one had a pig head), and stayed overnight in a house. Sun Wukong noticed that their hostess was crying. "What are you crying about?" he asked. The woman explained that she had only one son, and that he would be eaten by the deity Niutou Wang the next day. Without children, she would have no way to live in her old age. "Don't cry!" Sun Wukong told her. "I will go to be eaten by Niutou Wang instead of your son."

The woman's son and a girl from another family were dressed in fine new clothes the next day, seated on a table, and carried to the temple. The wind rose and Niutou Wang appeared. He asked, "What's been prepared for me here?" Meanwhile, Sun Wukong had taken the children's place, having turned himself into them and let the children go.

Sun Wukong said, "Today I was brought to be eaten by you. But when you eat me, don't chew me, just swallow me in one piece."

"Why should I chew you?" said Niutou Wang. "You are so small you can easily be swallowed in one piece!" And then he swallowed Sun Wukong.

After he had been swallowed, Sun Wukong grabbed Niutou Wang's heart and squeezed it. "So then, will you eat me now?" he asked. Niutou Wang asked him not to kill him, to release his heart, and promised he would not eat Sun Wukong when he came out in the open once again. Sun Wukong made Niutou Wang swear that he would leave that place and give up eating people. Sun Wukong then came out of Niutou Wang's nostrils, Niutou Wang ran away, and Sun Wukong returned to the woman's home. She was serving food to his companions when he arrived. Sun Wukong gathered all the people and said, "From now on, don't worship that deity and don't sacrifice children to him. That was a false deity!"

SUN WUKONG²¹

Sun Wukong used to be a wrathful deity; he was subdued by Suojie Ye, or Qijia Laoye, or otherwise Suojie Longwang.²² The latter was sitting inside a flower. Sun Wukong approached it and said, "What a beautiful flower!"

"If it is beautiful," said Suojie Ye, "come sit inside it." The flower opened up, Suojie Ye came out, and Sun Wukong sat in his place. Immediately, the flower closed its petals and Sun Wukong was trapped inside. Suojie Ye agreed to open the flower, but only on the condition that Sun Wukong cease being a wrathful deity.

Then, they went off together and met an old woman who had only one daughter. This young lady was condemned to be devoured by the monster, Zhu Bajie.²³ Sun Wukong declared that he would go to be eaten instead of the girl, put on her dress, and set off. Zhu Bajie swallowed Sun Wukong. Sun Wukong, now inside the monster, grabbed his heart and throat and squeezed. Zhu Bajie begged for mercy, but Sun Wukong agreed to release him only if Zhu Bajie embraced Buddhism.

The mountains in Sanchuan used to be bare – there was no grass. The people prayed for rain

²¹ Told by a Shirongol monk from Sanchuan.

²² [These are three names for the same deity.]

²³ Mongols translate the name as Gahaibakshi 'Pig-Teacher'.

that would bring vegetation. Sun Wukong said, "I shall be a god myself." He sat down in the manner in which gods usually meditate, trying to remain motionless. At one point, however, he needed to pee. The people held up cups, saying, "Our god is pouring ambrosia!" But when they drank the liquid they said, "Eh, that tastes bad!"

Sun Wukong burst out laughing. Then the Jade Emperor²⁴ overturned his vessel and poured rain on the earth.

LI JINWANG ONE²⁵

The Tang Emperor living in Chang'an²⁶ had a paternal uncle named Li Jinwang.²⁷ One day, the Tang Emperor was hosting a gathering of noblemen and Li Jinwang got drunk, broke some crockery, and beat guests. The Tang Emperor angrily said, "You have embarrassed me! You have displayed an inability to act decently in my presence. Instead, you have behaved in a way that is absolutely unacceptable for a king and for the emperor's uncle!" He then exiled Li Jinwang to a Mongolian place, where he married the daughter of a Mongol khan and had twelve sons and three daughters.

At that time, an enemy king attacked the Tang Emperor. He was unable to defend himself, and began regretting having banished Li Jinwang. Eventually, the Tang Emperor sent an ambassador to his uncle asking him to return. When the ambassador appeared before Li Jinwang, he told him that the Tang Emperor felt guilty about banishing him, and asked him to forgive his offense and return. Li Jinwang refused to go to Chang'an. He told the ambassador that his heart was not yet at peace, and that he was still angry with his nephew.

Li Jinwang's wife overheard him talking, and asked, "What are you discussing?"

The king replied, "Woman, keep quiet! This is no woman's business." The queen objected, saying that she was no simple woman, that she was a queen, and the daughter of a king. Then Li Jinwang told her that his nephew was asking for assistance but, remembering the emperor's lack of mercy, he had refused to help.

Determined to convince him, his wife said, "If you don't go, I, a woman, shall go!" So then Li Jinwang set off for Chang'an.

However, before Li Jinwang reached the capital, the Tang Emperor had already left with his army for the city of Nianbo.²⁸ In this way, they missed each other. The Tang Emperor lost his kingdom and somebody else took his place on the throne. This is how the city of Nianbo acquired its name: *nian* means 'empty'; *bo* means 'rear,' i.e., the king came without his kingdom behind him.

Li Jinwang's three daughters did not enjoy sitting around at home; they were very independent and strong-willed. They went to the fields carrying baskets to pick wild edible herbs. There was a grave in the field on which a stone statue of a man stood. The young women started playing with the statue, throwing grass at his head and calling, "You be my husband, and I'll be your wife." One of the girls' baskets slipped from her hands and landed on the stone man's head. Later that night, she dreamt that the stone man came to life and spent the night with her. She discovered that she was pregnant soon afterwards.

²⁴ In Mongol, Boron Etchjen 'Master of Rain'.

²⁵ Told by the old man Tch'ai'i, Shirongol from Qijia Village.

²⁶ Chang'an is the ancient name of today's Xi'an City.

²⁷ *Wang* is 'king'; *jin* could be 'gold'.

²⁸ [The seat of present day Ledu Region.]

When her pregnancy became noticeable, Li Jinwang became angry with her. He was thinking, "She has had no boyfriend, she hasn't married, but she's gotten herself pregnant!" and he ordered that she be killed. Her mother, feeling compassion, gave her a little bundle of food and a staff. She told her to go to Mount Iragu²⁹ – which was, in those times, covered by a thick forest – and to give birth there, in a cave far from human eyes.

The girl settled on Mount Iragu and gave birth to a little boy, whom she named Li Cunxiao. A tiger and a wolf, hunting in nearby flocks, provided them with lamb meat. They brought it to the cave, feeding the mother and her child.

When the boy reached the age of twelve he took a job herding for a wealthy family. He gave his mother what little money he received, and that was what she lived on.

One day Li Jinwang went hunting and saw the boy, Li Cunxiao, on the other side of the Datong River, herding sheep. A tiger ran into the flock and killed a lamb. Li Cunxiao grabbed the tiger by its throat, pressed him to the ground, and killed him. Li Jinwang started yelling at him, "Why did you kill the tiger? That was my tiger – I raised it! Give it to me!" Li Cunxiao took the tiger's corpse and threw it on the other bank. Li Jinwang was thinking, "What a strong boy!" and asked the noblemen surrounding him whose son he was. They told him that he was his grandson, called Li Cunxiao, who was born in a cave on Mount Iragu from the daughter he had chased away. Then Li Jinwang took the boy home with him. His mother was left without support. She thought, "How will I live now? There is no one to get food! And if Li Jinwang finds out that I'm alive, he'll send people to kill me!" She went to the stone statue and, bowing to it, hit her head so hard against the stone that she died. Li Cunxiao dug a hole, lay both the statue and his mother's body in it, and buried them.

For several days, Li Cunxiao did not appear before Li Jinwang. When Li Jinwang sent a man for him, he saw Li Cunxiao walking back and forth along the river, his hands clasped behind his back. Such a roaring came from the river that it seemed as if a huge crowd was shouting in unison. The man was scared and ran away. He arrived before Li Jinwang and told him what he had seen, and then Li Jinwang himself came to the riverside to have a look. He saw that Li Cunxiao was walking back and forth by the river, his hands clasped behind his back, and heard a roaring sound coming from the water.

Li Jinwang called out, and Li Cunxiao answered, "What is it you want?"

Li Jinwang said, "Why haven't you come to see me?"

Li Cunxiao answered, "It is not time yet. I'll come in about seven days."

"Why can't you come now? What is it you're doing?"

"I am making stone men and stone horses."

"May I see them?"

"You may," answered Li Cunxiao.

He took Li Jinwang to a cave, and showed him five stone men and five stone horses. They were already moving their limbs somewhat, but it was not possible for them to ride the horses yet. "Seven days from now, the horses will be just like live ones," said Li Cunxiao, "and then I will come to you!"

Li Jinwang thought, "This boy is cunning and dangerous!" and resolved to kill him.

Li Jinwang sent his twelve sons to seize Li Cunxiao and tear him to pieces by tying him to horses' tails. Li Jinwang's sons caught Li Cunxiao, attached ropes to his hands, feet, and neck, tied the other ends of these ropes to the tails of five horses, and began whipping the horses. Then Li Cunxiao pressed his hands and legs to his stomach and the horses couldn't move.

²⁹ Mount Iragu is on the spit between the Datong and Huang Rivers.

Li Jinwang then ordered five carts to be loaded with stones, Li Cunxiao tied to the carts and, again, tried to tear him to pieces. They couldn't tear him apart this time either. Li Cunxiao pulled the carts towards himself. After that, thunder roared and Li Cunxiao rose to the sky.

After some time passed, the rebel, Wang Yanzhang, attacked Li Jinwang, and he didn't have enough strength to repel the rebel. He said, "What a pity that Li Cunxiao is not here now and that he rose to the skies!"

At this moment Li Cunxiao showed himself in the sky saying, "I'm here!" And suddenly the heads of Wang Yanzhang's warriors started to fall off by themselves and topple to the ground.

LI JINWANG TWO³⁰

Li Jinwang had a son who never did anything. Li Jinwang chased him from their home, with the aim of having him go and learn some useful skill. Li Cunxiao went to the river that flows near Byang thang and started making people and horses out of clay. Later, a man called Wang Yanzhang attacked Li Jinwang, who didn't have enough strength to repel him. He said, "What a pity that I chased Li Cunxiao away!" At that moment, Li Cunxiao's soul appeared on the battlefield. Clay riders followed him, immediately stepped into the battle, and Wang Yanzhang's army was defeated.

LI JINWANG THREE³¹

There is a small town called Chuankou on the Shirongol land, and near it stands Mount Iragu. The Datong River flows between the two. Chuankou used to be a very busy place, with many merchants, and a big market. In the city lived the Shirongol *wang*, whose name was Li Jinwang. In those times, Chang'an was the capital of the Tang Dynasty. The ruler, who lived in Chang'an, sometimes gathered all the *wang* at his court.

Once Li Jinwang was invited to the emperor's palace. At that time, he got drunk, beat several minor officials, and smashed all the crockery. The ruler's envoy reported all this to the king, who angrily said that Li Jinwang was not a real *wang*, and exiled him. Li Jinwang was brought to the place where today's Chuankou stands.

In Zhili Province, to the north, they say that he was sent to a locality south of Kalgan,³² which is where the town of Xuanhua stands (forty *li* from Kalgan and 360 *li* from Beijing), which is also called Bayan Sume in Mongol. It was a poor land full of sand dunes where it was impossible to cultivate grain for bread making. When Li Jinwang and his son settled there, it started to rain heavily, flooding the country and covering the sand dunes in silt. Since that time, it became possible to plant bread cereals there. Some Chinese also came to live there, and Li Jinwang found himself with a group of subjects.

Li Jinwang had thirteen sons. One was his, and the others were all adopted. One day Li Jinwang went hunting and reached the city of Linchu, west of Beijing. Having reached a river, he saw a twelve-year-old boy herding sheep on the other bank. A tiger ran into his flock and killed a lamb. The boy grabbed the tiger by the back of its neck, pressed him to the ground, and choked him to death. Li

³⁰ Told by the old man Yanyar, Shirongol from Yangjia Village.

³¹ Told by Samt'andjimba.

³² [Today's Zhangjiakou, in northwestern Hebei Province.]

Jinwang shouted, "Hey, boy! Why did you kill the tiger? That was my tiger! I raised it!"

The boy Li Cunxiao answered, "And why did the tiger you raised eat the lamb that I raised? Is that a law?"

"Bring my tiger to my side of the river," Li Jinwang ordered Li Cunxiao.

The boy asked the *wang*, "How should I pass you the tiger? Should I do it quickly, or take my time?"

"Quickly, of course!" answered Li Jinwang.

Then the boy picked up the tiger and threw it over the river. The *wang* asked the boy, "Do you have parents?"

The boy answered that he had only a mother, no father.

Then Li Jinwang said, "Then you can be my son!" And so Li Cunxiao became Li Jinwang's adopted son. His strength equaled that of two tigers and nine bulls.

LI JINWANG FOUR³³

From Li Jinwang to the present, thirteen centuries have passed. His adopted son, Li Cunxiao, had the strength of two tigers and nine bulls.

³³ Told by a Shirongol from Shiana Village.

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'a འ	Ba bOng chos rje བ་བོང་ཆོས་རྗེ
'Bras spungs འབྲས་སྤྲུངས་	Ba bzang བ་བཟང་
'Bras spungs Sgo mang འབྲས་སྤྲུངས་སྒོ་མང་	Ba rdzong ri lang བ་རྫོང་རི་ལང་
'Bri འབྲི	Ba yan rdzong བ་ཡན་རྫོང་
'cham འཆམ	Badaoshan 八达山
'don chos spyod འདོན་ཆོས་སྟོད་	bagua 八卦
'dul ba'i bkod gzhung rgyas pa འདུལ་བའི་བཀོད་གཞུང་རྒྱས་པ་	baihu 百户
'Dul ba'i mdo tsa ba འདུལ་བའི་མདོ་ཙ་བ་	Baima Si 白马寺
'Dzam gling spyi bsang འཛམ་གླིང་སྤྱི་བསང་	Baima Tianjiang 白马天将
'dzin grwa gong nas bzhed srol yod འཛིན་གྲ་གོང་ནས་བཞེད་སྟོན་ཡོད་	Ban de rgyal བན་དེ་རྒྱལ་
'e ren འེ་རེན་	Ban Guo 班果
'Gag rdo rtags འགག་རྟོན་རྟགས་	Bang rgya བང་རྒྱ
'gro འགོ	bankang 板炕
'Jigs med ye shes grags pa འཇིགས་མེད་ཡེ་ཤེས་གྲགས་པ་	Bao Shiyuemei 鲍十月梅
'Ju lag འརྱ་ལག་	Bao Sibeihua 鲍四辈花
'tshogs gleng ཆོགས་གླེང་	Bao Yizhi 鲍义志
A Chaoyang 阿朝阳	Bao'an, Bonan 保安
A Jinlu 阿进录	baobei 宝贝
A khu 'Jigs med ཨ་ཁུ་འཇིགས་མེད་	Baojia 保家
A khu Blo gros ཨ་ཁུ་བློ་གྲོས་	Bazangou 巴藏沟
A lags Brag dkar tshang ཨ་ལགས་བྲག་དཀར་ཆང་	Bāzhōu/ Bazhou 巴州
A mdo ཨ་མདོ་	bca' yig chen mo བཅའ་ཡིག་ཆེན་མོ་
A myes Ba rdzong ཨ་མྱེས་བ་རྫོང་	Bcu ba'i lnga mchod བཅུ་པ་འི་ལྔ་མཆོད་
A myes Btsan rgod ཨ་མྱེས་བཙན་རྟོད་	Beijing 北京
A myes Gnyan chen ཨ་མྱེས་གཉན་ཆེན་	Ben Chengfang 贲成芳
A Rong 阿荣	Binkangghuali, Binkanggou 本康沟
Āchái 阿柴	bgro gleng བགོ་གླེང་
ahong 阿訇	Bi Yanjun 毕艳君
Alai 阿来	Bingling Si 炳灵寺
Alashan 阿拉善	binkang/ Binkang, 'bum khang འབྲུམ་ཁང་
An Liumei 安六梅	benkang 本康
Anjia 安家	Bis ba mi pham ngag dbang zla ba བིས་བ་མི་ཕམ་ངག་དབང་བླ་བ་
Āxià 阿夏	bka' བཀའ་
	bka' bcu བཀའ་བཅུ་

bka' rgya ma བཀའ་རྒྱུ་མ
Bka' rtse stong བཀའ་རྩེ་སྟོང་
Bkra shis 'bum 'khyil བླ་བྱང་བཀྲ་ཤིས་འབྲུམ་འབྲིལ་
Bkra shis lhun po བཀྲ་ཤིས་ལྷུན་པོ་
Bkra shis sgo mang བཀྲ་ཤིས་སྒོ་མང་
Bla brang བླ་བྱང་
Bla brang bkra shis 'khyil བླ་བྱང་བཀྲ་ཤིས་འབྲིལ་
bla ma བླ་མ་
bla ma dge skos rnams nyis thad ka thad ka'i
rgyug len pa dang / gsar du 'jog pa
sogs being bskul gyi do dam gang drag
byed བླ་མ་དགོས་སྒྲིལ་ཆུ་མཚན་ཉིས་ཐད་ཀ་ཐད་ཀའི་རྒྱུ་ལེན་པ་
དང་། གསར་དུ་འཛོལ་པ་སོགས་བཅིང་བསྐྱུལ་གྱི་དོན་མ་གང་དག
བྱེད།
bla ma gzhung las pa བླ་མ་གཞུང་ལས་པ་
bla ma khri pa བླ་མ་ཁྲི་པ་
bla spyi sogs khag bzhi བླ་སྤྱི་སོགས་ཁག་བཞི་
blo བློ་
Blo brtan rdo rje བློ་བརྟན་རྡོ་རྗེ་
Blo bzang 'jam pa'i tshul khirms, Wang
Khutugtu ལུང་རྒྱུ་ཐོག་ལྷ་མོ་བཟང་འཇམ་པའི་ཚུལ་ཁྲིམས་
Blo bzang bstan 'dzin བློ་བཟང་བསྟན་འཛིན་
Blo bzang dar rgyas rgya mtsho བློ་བཟང་དར་རྒྱལ་རྒྱ་མཚོ་
Blo bzang snyan grags བློ་བཟང་སྟན་གྲགས་
Blo bzang tshul khirms dar rgyas rgya mtsho
བློ་བཟང་ཚུལ་ཁྲིམས་དར་རྒྱལ་རྒྱ་མཚོ་
Blo bzang ye shes rgya mtsho བློ་བཟང་ཡེ་ཤེས་རྒྱ་མཚོ་
Blo bzang ye shes rgya mtsho, Lcang skya IV
ལུང་རྒྱུ་མོ་བཟང་ཡེ་ཤེས་རྒྱ་མཚོ་
blo rigs བློ་རིགས་
blo rtags gnyis བློ་རྟགས་གཉིས་
blon po བློན་པོ་
Bod ljongs spyi tshogs tshan rig khang chos
lugs zhib 'jug tshan pa'i 'bras spungs
dgon dkar chag rtsom sgrig tshogs
chung བོད་ལྗོངས་སྤྱི་ཚོགས་ཚན་རིག་ཁང་ཚས་ལུགས་ཞིབ་

འཕྲུག་ཚན་པའི་འབྲས་སྤྲངས་དགོན་དཀར་ཆག་ཙོམ་གླིག་ཚོགས་
ཆུང་
Bod skor བོད་སྐོར་
Bon བོན་
bong gu བོང་གུ་
Brag dgon zhabs drung འབྲག་དགོན་ཞབས་རྩུང་
brtsi bzhag བརྩི་བཞག་
bsam 'byed བསམ་འབྱེད་
Bsam blo khang tshan བསམ་བློ་ཁང་ཚན་
Bsam gtan sbyin pa བསམ་གཏན་སྤྱིན་པ་
bsang བསང་
bsang mchod བསང་མཚོད་
bsdus 'bring བསྐྱུས་འབྲིང་
bsdus chung བསྐྱུས་ཆུང་
bsdus grwa བསྐྱུས་གྲ་
bsdus grwa che chung བསྐྱུས་གྲ་ཆེ་ཆུང་
བསེ་
bsgro gleng བསྐྱོ་གླེང་
bshad grwa བཤད་གྲ་
bshad sgrub bstan pa'i byung gnas
བཤད་སྐྱབ་བསྟན་པའི་བྱུང་གནས་
bskang gso བསྐྱང་གསོ་
bsod btags legs pa བསོད་བཏགས་ལེགས་པ་
Bsod noms mgon po བསོད་ནམས་མགོན་པོ་
Bstan pa chos 'byor བསྟན་པ་ཚས་འབྱེར་
Bstan pa chos 'phel བསྟན་པ་ཚས་འཕེལ་
Bstan pa rgya mtsho བསྟན་པ་རྒྱ་མཚོ་
btsan khang བཅན་ཁང་
btsan par ma བཅན་པར་མ་
btsan po བཅན་པོ་
Btsan po Don grub rgya mtsho བཅན་པོ་དོན་གྲུབ་རྒྱ་མཚོ་
Btsan po no mon han/ Btsan po no min han
བཅན་པོ་ཙོ་མོན་ཏན་/ བཅན་པོ་ཙོ་མིན་ཏན་
Btsan rgod བཅན་རྟོད་
Bu su he བུ་སུ་ཧེ་
Bu'u hrin བུ་འུ་མིན་
Bya khyung བྱ་ཁྱུང་

Byams pa nor bu བྱམས་པ་ནོར་བུ
 Byang chub བྱང་ཆུབ
 Byang chub lam gyi rim pa'i dmar khrid thams
 cad mkhyen par bgrod pa'i bde lam
 བྱང་ཆུབ་ལམ་གྱི་རིམ་པའི་དམར་ཁྲིད་ཐམས་ཅད་མཁྱེན་པར་བ
 སྐྱོད་པའི་བདེ་ལམ
 Byang du lhag pa བྱང་དུ་ལྷག་པ
 Byang rar du spen pa བྱང་རར་དུ་སྤྲོན་པ
 Byang thang བྱང་ཐང
 Bza' ri tshang བཟའ་རི་ཆང
 bzlog pa བརྒྱལ་པ
 Cai Jingping 蔡金萍
 Cai Yong'e 蔡永峨
 Cha yas ཇམ་ཡས
 chab ril pa ཇམ་རིལ་པ
 Cháhǎnménggǔ'ér 察罕蒙古尔
 chang ba lu ཇམ་བ་ལུ
 Chang Ping 常平
 Chang'an 长安
 Chen Mei 陈镁
 chen po hor gyi yul ཆེན་པོ་རྟོར་གྱི་ཡུལ
 Chengde 承德
 Chenjia 陈家
 Chenjiaola 陈交拉
 Chileb, Chile 赤列
 Chinan Dewen Zanpu 赤南德温赞普
 Chinan Dewen 赤南德温
 Cho 'phrul ཇོ་འཕྲུལ
 Chongli 崇礼
 chos grwa ཇོས་གྲ་
 chos grwa ba/ pa ཇོས་གྲ་བ་/ པ
 chos lugs pa ཇོས་ལུགས་པ
 chos mtshams ཇོས་མཚམས
 chos r(w)a ཇོས་ར་ཇོས་རྒྱ
 chos rje ཇོས་རྗེ
 Chos skor ཇོས་སྐོར
 chos thog ཇོས་ཐོག

chos thog snga ma'i rtsis bzhag gi rgyugs chos
 thog rjes mar dka' ram ma gtog pa
 thams cad la len zhing ཇོས་ཐོགས་སྐུ་མའི་རྩིས་
 བཞག་གི་རྒྱལ་ཇོས་ཐོག་རྗེས་མར་དཀའ་རམ་མ་གཏོག་པ་ཐམ
 ས་ཅད་ལ་ལོན་ཞིང
 chu bdag ཇུ་བདག
 Chu bzang ཇུ་བཟང
 Chuanhuang Erlang 川黄二郎
 Chuankou 川口
 Ci byed du song ཅི་བྱེད་དུ་སོང
 Ci si khe ཅི་སི་ཁེ
 Cin ci dmag ཅིན་ཅི་དམག
 Co ne ཅོ་ནེ
 Cu'u hrin ཅུ་ལུ་ཁྲིན
 Cuī Yǒnghóng 崔永红
 d+ha rma bu ti lba rta ལྷ་མ་བུ་ཏི་ལ་ར་རྟ་
 da das ད་དས
 Daban 达坂
 Dádá 达达
 Daihai 岱海
 Dala 达拉
 dam bca' དམ་བཅའ་
 dam bca' chen mo དམ་བཅའ་ཆེན་མོ
 Damajia 大马家
 Dámín 达民
 Dan tig དན་ཏིག
 dang po དང་པོ
 Danma 丹麻
 Danyan, Luoergou 洛儿沟
 daoren 道人
 Dar rgya དར་རྒྱ
 Dar rgya ri lang དར་རྒྱ་རི་ལང
 Darkhan, dar han དར་ཀན
 Dasi 大寺
 Dàtóng 大同
 Dàtōng, Datong 大通
 Datong he 大通河

Datongping 大墩坪
 dbu mdzad དབུ་མཛད
 dbus gtsang དབུས་གཙང་
 Dbyen bsdums དབྱེན་བསྐྱུམས་
 de'i 'phror gang len zhig tu long dgos babs la
 ltas nas longs དེའི་འཕྱར་གང་ལེན་ཞིག་ཏུ་ལོང་དགོས་
 བབས་ལ་ལྟས་ནས་ལོངས་
 Deng Sangmei 邓桑梅
 Deng Xinzhuangmei 邓新庄花
 Dengjia 邓家
 Dga' ldan དགའ་ལྷན་
 Dga' ldan byams pa gling
 དགོན་ལྷངས་དགའ་ལྷན་བྱམས་པ་གླིང་
 Dga' ldan pho brang དགའ་ལྷན་པོ་བྲང་
 dge ldan bstan 'bar ma'i dbu bskul
 ba དགེ་ལྷན་བསྐྱུང་འབར་མའི་དབུ་བསྐྱུལ་བ་
 Dge དགེ་
 Dge ldan དགེ་ལྷན་
 Dge lugs དགེ་ལུགས་
 dge skos དགེ་སྐོས་
 dge skul དགེ་སྐུལ་
 Dgon lung དགོན་ལུང་ (Rgulang, Guolongsi 郭隆寺,
 Erh-ku-lung, Yu-ning, Youning 佑宁)
 Dgon lung bca' yig chen mo དགོན་ལུང་བཅའ་ཡིག་ཆེན་མོ་
 Dgon lung byams pa gling དགོན་ལུང་བྱམས་པ་གླིང་
 dgon pa spyi དགོན་པ་སྤྱི་
 dgon pa'i sgrigs 'og tu yod do cog དགོན་པའི་
 སྤྱིགས་འགྲུ་ཡོད་དོ་ཅོག་
 Dgra lha bcu gsum དག་ལྷ་བརྒྱ་གསུམ་
 Dgu དགུ་
 Dgu chu དགུ་ཚུ་
 dīdī 的的
 dka' bcu rab 'byams pa དཀའ་བརྒྱ་རབ་འབྱམས་པ་
 dka' bcu དཀའ་བརྒྱ་
 dka' rab 'byams དཀའ་རབ་འབྱམས་
 dka' ram དཀའ་རམ་
 dka' rams དཀའ་རམས་

dkar yol དཀར་ཡོལ་
 Dkon mchog bstan pa rab
 rgyas དཀོན་མཆོག་བསྐྱེད་པ་རབ་རྒྱས་
 Dkon mchog dar rgyas དཀོན་མཆོག་དར་རྒྱས་
 Dkon mchog skyabs དཀོན་མཆོག་སྐྱབས་
 dkyus དཀྱུས་
 Dmag dpon pi tsi ri lang དམག་དཔོན་པི་ཅི་རི་ལང་
 dmag rtsed དམག་རེད་
 Dmar gtsang དམར་གཙང་
 Dmar gtsang brag དམར་གཙང་བྲག་
 Dmar gtsang rta chen po དམར་གཙང་རྟ་ཆེན་པོ་
 Dme དམེ་
 Dme shul དམེ་ཤུལ་
 Dngul rwa དངུལ་རྩ་
 Don 'grub འོན་འགྲུབ་
 don rtogs pa འོན་རྟོགས་པ་
 Don yod chos kyi rgya mtsho འོན་ཡོད་ཆོས་ཀྱི་རྒྱ་མཚོ་
 Dong Yongxue 东永学
 Dongdanma 东丹麻
 Donggou 东沟
 Donghe 东和
 Dongshan 东山
 Dongxiang 东乡
 Dor bhi tis bang འོར་བྷི་ཏིས་བང་
 Dor rdo འོར་རྩོ་
 Dor sde འོར་སྡེ་
 Dor skad འོར་སྐད་
 Dor tis འོར་ཏིས་
 Dou Guanbaonuer 窦官保女儿
 Dòu Wényǔ 窦文语
 dou 斗
 Doujia 窦家
 Dpa' ris དཔའ་རིས་
 Dpa' ris ba དཔའ་རིས་བ་
 Dpa' ris tshe ring don 'grub དཔའ་རིས་ཆེན་འོར་དོན་འགྲུབ་
 Dpal chen stobs rgyas དཔལ་ཆེན་སྐྱབས་རྒྱས་
 Dpal ldan bkra shis དཔལ་ལྷན་བརྒྱ་ཤིས་

Dpal ldan dar rgyas དཔལ་ལྷན་དར་རྒྱས
 Dpal rtse rgyal དཔལ་རྩེ་རྒྱལ
 Dpal snar thang gi bca' yig 'dul khrims dngos
 brgya 'bar ba'i gzi 'od [dang / rwa
 sgreng / dgon lung byams pa gling
 dgon ma lag bcas kyi bca' yig]
 དཔལ་ལྷན་ཐང་གི་བཅའ་ཡིག་འདུལ་བློམས་དངོས་བརྒྱུ་འབར་བ
 འི་གཟེ་འོད་དང་། རུ་སྒྲིང་། དགོན་ལུང་བླ་མས་པ་སྤྱིང་དགོན་མ་
 ལག་བཅས་ཀྱི་བཅའ་ཡིག་
 Dpung nge ri lang དཔུང་ངེ་རི་ལང
 Dri med yon tan འི་མེད་ཡོན་ཏན
 drug ba ལྷག་བ
 Dū Chángshùn 杜常顺
 Du Jinbaohua 杜金保花
 Duluun, Baiya 白崖
 Dung dkar ལྷུང་དཀར
 Dung dkar blo bzang 'phrin las
 ལྷུང་དཀར་ལྷོ་བཟང་འཕྲིན་ལས
 dur mchod ལྷུར་མཚོད
 Durishidii, Duoshidai 多士代
 dus chen ལྷུས་ཆེན
 Duwa, Duowa 多哇
 Dwags po ལྷགས་པོ
 E Shuangxihua, Nuo Shuangxihua 鄂双喜花
 E'érdān 额尔丹
 Ershisanhao 二十三号
 fala 法拉
 fan 幡
 Fangtuu, Qianbangou 前半沟
 Farishidin, Xingjia 星家
 Faxian 法显
 Fojiao 佛教
 Foorijang, Huoerjun 霍尔郡
 Fujia, Hulijia 胡李家
 g.yang གཡང
 g.yang 'bod གཡང་འབོད
 G.yang can rdo rje གཡང་ཙན་རྫོང

g.yo sgyu'i sbyor ba གཡོ་སྤྱི་སྤྱོར་བ
 gab gzahags གཁ་གཞགས
 gab gzahags na thong གཁ་གཞགས་ན་ཐོང
 Gamaka 尕马卡
 Gan'gou, Gangou 甘沟
 ganda 干大
 Ganjia 甘家
 Gannan 甘南
 Gānsù, Gansu 甘肃
 Gansu xin tongzhi 甘肃新通志
 Gānsù-Qīnghǎi-Níngxià 甘肃-青海-宁夏
 Ganzhou 甘州
 Gaochang 高昌
 Gaodian 高店
 Gāozǔ 高祖
 Gar rtse sdong གར་རྩེ་སྟོང
 Gashari 尕沙日
 Gcan tsha གཅན་ཅཱ
 Gcan tsha གཅན་ཅཱ།, Jianzha 尖扎
 Gdugs dkar གདུགས་དཀར
 Ge sar གེ་སར
 Ge sar dmag gi rgyal po གེ་སར་དམག་གི་རྒྱལ་པོ
 Ge sar tshi me གེ་སར་ཅི་མེ
 Gélètè 格勒特
 Gèrìlètú 格日勒图
 Glang dar ma གླང་དར་མ
 gling bsres གླིང་བསྐྱེས
 gling bsres ba གླིང་བསྐྱེས་བ
 gling bsres dka' bcu གླིང་བསྐྱེས་དཀར་བཅུ
 Gling bza' thar mdo skyid གླིང་བཟའ་ཐར་མདོ་སྦྱིད
 glo གློ
 Glu rol གླུ་རོལ
 gnas bdag གནས་བདག
 gnyan གཉན
 Gnyan chen གཉན་ཆེན
 Gnyan po smad cha dmar can གཉན་པོ་སྐད་ཆ་དམར་ཅན
 Gnyan po'i sgar thog གཉན་པོའི་སྐར་ཐོག

Gnyan thog གཡན་ཐོག
 Gnyan thog 'brog གཡན་ཐོག་འབྲོག
 Gnyan thog la kha གཡན་ཐོག་ལ་ཁ
 Gnyan thog mkhar གཡན་ཐོག་མཁར
 Go bu me khrin གོ་བུ་མེ་ཁྲིན་བྱུ་བྱིན
 Go bu me tu hu sun khrin གོ་བུ་མེ་རུ་ཁུ་སུན་བྱིན
 go thang གོ་ཐང
 Go'u sde གོ་འུ་སྡེ
 Gol su གོ་སུ
 Gong sa rin po che གོང་ས་རིན་པོ་ཆེ
 gos sku གོས་སྐུ
 Gru kha'i གུ་ཁའི
 grwa 'gyed གྲལ་འགྱེད
 grwa rgyun གྲལ་རྒྱུན
 grwa skor གྲལ་སྐོར
 grwa tshang bla ma གྲལ་ཚང་བླ་མ
 Gsang bdag གསང་བདག
 Gsang phu གསང་ཕུ
 gsar གསར
 Gser chen gzhung གསེར་ཆེན་གཞུང
 Gser khog གསེར་ཁོག
 gser yig གསེར་ཡིག
 gser yig chen mo'i mtshan byang
 གསེར་ཡིག་ཆེན་མོའི་མཆན་བྱང
 gtam dpe གཏམ་དཔེ
 gtor ma གཏོར་མ
 Guan Laoye 官老爷
 Guangdong 广东
 Guanting 官亭
 Guanyin Pusa 观音菩萨
 Guanzhong 官中
 Guide 贵德
 Guihuacheng 歸化成
 Guishe erjiang 龟蛇二将
 Guisui-Suiyuan 歸綏綏遠
 Guō'érduǒ 郭尔朵
 Guō'érduǒ dīdī' 郭尔朵的的

Guōlóng 郭隆
 Guomari 郭麻日
 Gushan 古鄯
 Gusiluo 哱廝囉
 Gyang bzhi གྱང་བཞི
 Gyen 'dzi ri lang གྱེན་འཛི་རི་ལང
 Gyi ling mkhar གྱི་ལིང་མཁར
 Gza' brgyad གཟའ་བརྒྱད
 Gza' mchog གཟའ་མཆོག
 gzhung las pa གཞུང་ལས་པ
 Ha Mingzong 哈明宗
 Hai Tao 海濤
 Haidong 海东
 Hainan 海南
 Haixi 海西
 Haja, Hajia 哈家
 Halazhigou 哈拉直沟
 Hami 哈密
 Hàn, Han 汉
 Handi, Hantai 旱台
 Hanyu Pinyin 汉语拼音
 Haomen he 浩門河
 Har gdong khang tshan ཧར་གདོང་ཁང་ཚན
 Hara Bulog, Heiguan 黑泉
 Hé-Huáng 河湟
 Hé'ér 合儿
 Hè'ér 贺尔
 Hebei 河北
 Heidinggou 黑顶沟
 Heihu Linggunang 黑虎灵光
 Heima Zushi 黑马祖师
 Heishui 黑水
 Hejia 何家
 Helang Yexian 何朗业贤¹
 Henan 河南

¹ [A Tibetan name, thus the Chinese characters are conjectural.]

Heqing 合庆
 Heyan 河沿
 Hézhōu 河州
 Hgarilang, Huangcaogou 黄草沟
 Hgunbin, Kumbum, Sku 'bum Byams pa gling
 སྐུ་འབྲུམ་བྱམས་པ་སྤྱིར, Ta'er 塔尔
 honghua 宏化
 Hongnai 红崖
 Hóngwǔ, Hongwu 洪武
 Hóngyá 红崖
 Hongyazigou 红崖子沟
 hor, Hor ཁོར
 Hor bza' hu sun khrin ཁོར་བཟའ་རྩ་སྤྱན་ཁྲིན
 hor chen ཁོར་ཆེན
 Hor dor nag po ཁོར་དོར་ནག་པོ་
 Hor dor rta ཁོར་དོར་རྩ་
 Hor dor rta nag po gnyan po smad char dmar
 can ཁོར་དོར་རྩ་ནག་པོ་གཉན་པོ་སྤྲད་ཆར་དམར་ཅན
 Hor gnyan po mung khe gan ཁོར་གཉན་པོ་མུང་ཁེ་གན
 Hor nag ཁོར་ནག
 Hor o chi go bu me thu me lun
 ཁོར་ཨ་ཆི་གོ་བུ་མེ་ཐུ་མེ་ལུང་
 Hor rgya ཁོར་རྩ་
 hor rgyal ཁོར་རྩལ་
 Hor se chen ཁོར་སེ་ཆེན
 Hor spun zla ཁོར་སྤྱན་ལྷེ
 Hor tho lung ཁོར་ཐོ་ལུང་
 Hu Fang 胡芳
 Hu su ho ཁུ་སུ་ཧོ་
 Hu Yanhong 胡艳红
 Huáng 惶
 Huangdi 皇帝
 Huangfan 黄番
 Huangnan 黄南
 Huangnan zangzu zizhizhou tongjiju 黄南藏族
 自治州统计局
 Huangshui 湟水

Huangsi 黄寺
 Huangyuan 湟源
 Huangzhong 湟中
 Huárè 华热
 Huarin, Hualin 桦林
 Huhehaote 呼和浩特
 Hui 回
 Hulijia 胡李家
 Hún 浑
 Hunan 湖南
 Huolu Jiangjun 火炉将军
 Húsījǐng 胡斯井
 Hùzhù, Huzhu 互助
 Huzhu Tuzu zizhi xian 互助土族自治县
 Hxin, Hashi 哈什
 ja khang རྩ་ཁང་
 Janba, Wangjia 汪家
 Janba Taiga, Zhanjiatai 湛家台
 Jangja, Zhangjia 张家
 Jangwarima, Yatou 崖头
 Jí 吉
 Jiading 加定
 Jiajia 贾加
 Jiang Kexin 姜可欣
 Jiangsu 江苏
 Jianwen 建文
 Jianzha 尖扎
 jiashen 家神
 Jidi Majia 吉狄马加
 Jielong 结龙
 Jihua shengyu 计划生育
 jihua shengyu bangongshi 计划生育办公室
 Jiirinbuqii, Tsong kha pa རྩོད་ཁ་པ་, Zongkaba 宗喀
 巴
 Jilog, Jiaoluo 角落
 jìn 市斤
 Jīn Yù 金玉

Jinbu, Junbu 军部
 Jindan dao 金丹道
 Jingning 静宁
 Jinzimei 金子梅
 Jishi 积石
 Jiutian Shengmu Niangniang 九天圣母娘娘
 jo bo ཇོ་བོ
 juan 卷
 Jughuari, Zhuoke 卓科
 ka bcu ཀ་བཙུ
 Ka dar skyid ཀ་དར་སྐྱིད
 ka par nas bshad pa ཀ་པར་ནམ་བཤད་པ་
 Ka rab ཀ་རབ
 Kaile meiyong 开了没有
 Kailu Jiangjun 开路将军
 Kan lho ཀན་ལྷོ
 Kanchow, Ganzhou 赣州
 kang 炕
 Kāngxī, Kangxi 康熙
 Kemuchuer Ling, Kemuchu Ling 克木楚岭
 kha btags ཁ་བདག་སྐད་, hada 哈达
 Khams ཁམས་
 Khenpo Ngawang Dorjee མཁན་པོ་དགའ་དབང་དོན་རྒྱལ་
 khri ba bla brang ཁྱི་བ་བླ་བར་
 khrid ཁྱིད་
 Khu lung ཁུ་ལུང་
 khyad chos ཁྱད་ཆོས་
 Khyod gang la song rgyu ཁྱོད་གང་ལ་སོང་རྒྱུ་
 Khyod kha sang gang du song ཁྱོད་ཁ་སང་གང་དུ་སོང་
 kla glo ལྷ་གློ་
 kla klo ལྷ་ལྷོ་
 Klu 'bum tshe ring ལུ་པུམ་ཙེ་རིང་
 Klu rol ལུ་རོལ་
 klu rtsed ལུ་རེད་
 Klu'i ལུ་འི་
 klu'u ri ལུ་འུ་རི་
 Ko'u mol ri lang ཀོ་འུ་མོལ་རི་ལང་

Kong Lingling 孔林林
 Krang co hrin ཀྲང་ཙོ་ཁྲིན
 Ku Yingchunlan 库迎春兰
 Kun dga' bkra shis ཀུན་དགའ་བགྲ་ཤེས
kun slong ཀུན་སྤོང
 Kuòduān 阔端
 Kuxin, Huzichang 胡子场
kyus ཀུས
 La ལ
 La Erhua 喇二花
 La Nuer, Ernü 喇二女
lab rtse ལབ་རུཙེ
Lailiao meiyou 来了没有
 Lajia 喇家
 Lama Tangseng, Xuanzang 玄奘
 Lamaguan 喇嘛官
 Langja, Langjia 浪加
 Lanzhou 兰州
 Lǎoyā 老鸦
 Laoyeshan 老爷山
laozher 老者
 Laozhuang 老庄
 Lashizi Kayari (Heidinggou 黑沟顶)
 Lawa 拉哇
lba ལ
 Lcags mo tshe ring ལུགས་མ་ཚེ་རིང་
 Lcang skya ལུང་སྐུ
 Lcang skya rol pa'i rdo rje ལུང་སྐུ་རོལ་པའི་རྡོ་རྗེ
 Ledu 乐都
 Lha babs ལྷ་བབས
Lha btsun Mthu stobs nyi ma ལྷ་བཙུན་མཐུ་སྟོབས་ཉི་མ་
lha bzo ba ལྷ་བཙོ་བ
 Lha mo skyid ལྷ་མོ་སྐྱིད
lha pa, Lha pa ལྷ་པ
lha rams pa ལྷ་རམས་པ
lha rams pa dge bshes ལྷ་རམས་པ་དགེ་བཤེས
lha rtsed ལྷ་རུ་ཅེད

Lha sa ལ་ས
 lha'i sgrub thabs ལྷའི་སྒྲུབ་ཐབས
 Lho nub du skra gcan ལྷོ་ལུབ་དུ་སྐྱ་གཙན
 Lhor phur bu ལྷོར་ཕུར་བུ
 Lǐ 李
 li 里
 Li Baoshou 李保寿
 Li Cunxiao 李存孝
 Li Dechun 李得春
 Li Fumei 李富梅
 Li Jinwang 李晉王 AKA, Li Keyong 李克用
 Li Jinwang 李晋王
 Li Lizong 李立遵
 Li Peng 李鹏
 Li Qingchuan 李青川
 Li Xiande 李贤德
 Li Xinghua 李兴花
 Li Yaozu 李耀祖
 Li Yuanhao 李元昊
 Li yul ལི་ཡུལ
 Li Zhanguo 李占国
 Li Zhanzhong 李占忠
 Li Zhonglin 李钟霖
 Li Zhuoma 李卓玛
 liang 兩
 Liangcheng 凉成
 Liángzhōu, Liangzhou 凉州
 Liǎodōng 辽东
 Liaoning 辽宁, 遼寧
 libai si 礼拜寺
 Lijia 李家
 Limusishiden, Li Dechun 李得春
 Lingle Huangdi 领乐皇帝
 Lintao 临洮
 Liu Daxian 刘大先
 Liuja, Liujia 柳家
 Lizong 立遵

lkugs pa ལུགས་པ
 lnga ལྷ
 Lnga mchod ལྷ་མཆོད
 Lo brgya ལོ་བརྒྱ
 Lo lha ལོ་ལྷ
 Lo ལོ
 Lo sar ལོ་སར
 long ལོང
 Long Deli 隆德里
 longhu 龙壺
 Lóngshuò 龙朔
 Longwang 龙王
 Longwang duo de difang Hezhou, Niangniang
 duo de difang Xining 龙王多的地方河州,
 娘娘多的地方西宁
 Lóngwù 隆务
 Longwu 隆吾
 lta-tchinbu ལྷ་ཏ་ཅིན་བུ
 Lǔ 魯
 Lu ba go go ལུ་བ་གོ་གོ
 Lu Biansheng, Luban Shengren 鲁班圣人
 Lü Jinlianmei 吕金莲梅
 Lü Shengshou 吕生寿
 Lü Yingqing 吕英青
 Lu Zhankui 鲁占奎
 Luantashi, Luanshitou 乱石头
 lugs srol ལུགས་སྒོལ
 Lun hu khrin ལུན་ཀུ་ཁྲིན
 lung rigs ལུང་རིགས
 Lǔshījiā 鲁失夹
 Ma Fanglan 马芳兰
 Ma Guangxing 马光星
 Ma Guorui 马国瑞
 Ma gzhi dmag མ་གཞི་དམག
 Ma Hanme, Ma Hanmo 马罕莫
 Ma Jun 马钧
 Ma ling yis མ་ལིང་ཡིས

Ma Luguya 马录古亚
 Ma ni skad ci, Manikacha མ་ནི་སྐད་ཅི་མ་མ་ཀའ་ཅའ་
 Ma Qiuchen 马秋晨
ma song མ་སོང་
 Ma Taohua 马桃花
 Ma Tianxi 马天喜
 Ma Wei 马伟
 Ma Xiaochen 马晓晨
 Ma Xiuying 马秀英
 Ma Youyi 马有义
 Ma Yulan 马玉澜
 Ma Zhan'ao 马占鳌
 Majia 马家
 Majiazi 马家子
man ngag མཎ་ངག་
mao 毛
 Mao Qiaohui 毛巧晖
 Maohebu 毛荷堡
 Maqang Tugun, Baiya 白崖
mchod pa མཚོད་པ་
 Mchod rten dkar po མཚོད་རྟེན་དཀར་པོ་
 Mchog sgrub mtsho མཚོག་སྒྲུབ་མཚོ་
 Mdo མདོ་
 Mdo smad མདོ་སྐད་
Mdo smad chos byung མདོ་སྐད་ཆོས་འབྱུང་
 mdo smad kyi bshad grwa yongs kyi gtso bo
 dgon lung gi chos sde chen po མདོ་སྐད་རྒྱ་
 བཤད་གྲ་ཡོངས་ཀྱི་གཙོ་བོ་དགོན་ལུང་གི་ཆོས་སྡེ་ཆེན་པོ་
mdzod btags མཛོད་བཅུགས་
mdzod thag མཛོད་ཐག་
 Ménggǔ'ér 蒙古尔
 Mengudzhu Менгү, джу, möngke zuu,
 muivggae jiu
 Menyuan 门源
 Mgar stong rtsan མགར་སྟོང་རྩ་རྒྱ
 Mgar stong rtsan yul zung མགར་སྟོང་རྩ་རྒྱལ་རྒྱུད་
 Mgo 'dug tsho ba མགོ་འདུག་ཚོ་བ་

Mgo log མགོ་ལོག་
mi tshan མི་ཚན་
 miao 庙
 Miaochuan 邈川
 Mín 岷
ming btags byed mi མིང་བཅུགས་བྱེད་མི་
ming btags pa མིང་བཅུགས་པ་
ming btags zur pa མིང་བཅུགས་བྱུར་པ་
 Míng, Míng 明
 Míng-Qīng 明清
 Mínhé, Minhe 民和
 Minzhu 民主
minzu 民族
mjug gi 'bul dar མཇུག་གི་འབྲུལ་དར་
mngon rtogs rgyan མངོན་རྟོགས་རྒྱན་
mnyam med rje btsun tsong kha pa chen pos
 mdzad pa'i byang chub lam rim chen
 mo'i dka' ba'i gnad rnams mchan bu
 bzhi'i sgo nas legs par bshad pa theg
 chen lam gyi gsal sgron མཉམ་མེད་རྩི་བཅུན་
 ཆོན་ལ་པ་ཆེན་པོས་མཛད་པའི་བྱང་ཆུབ་ལམ་རིམ་ཆེན་མོའི་དཀ
 ལ་བའི་གནད་རྒྱུ་མཚན་བྱ་བཞིའི་སྟོན་ལེགས་པར་བཤད་
 པ་ཐེག་ཆེན་ལམ་གྱི་གསལ་
mo ba མོ་བ་
 Mo Fangxia 莫芳霞
 Mo Zicai 莫自才
modaya 猫大爷
mtshan nyid bshad pa'i grwa མཚན་ཉིད་བཤད་པའི་གྲ་
 Mtsho sngon མཚོ་སྒོན་
 Mtsho sngon po མཚོ་སྒོན་པོ་
 Mtsho snying མཚོ་སྙིང་
mu 亩
 Myang 'dus མུང་འདུས་
 Na Chaoqing 那朝庆
na re ན་རེ་
 Na thong ན་ཐོང་

Na tsha go bkal mtshams gcod

ན་ཅ་གོ་བཀལ་མཚམས་གཅོད

Nag chu ནག་ཅུ,

Nag chu'i kha ནག་ཅུ་འི་ཁ

nag po [spyod pa] skor gsum

ནག་པོ་སྤྱོད་པ་སྒྲོར་གསུམ

Nag po skor gsum ནག་པོ་སྒྲོར་གསུམ

nang chen ནང་ཅེན

nang so ནང་སོ

Nang sog ནང་སོག

Nanjia, Anjia 安家

Nanjiaterghai, Anjiatou 安家头

Nanmengxia 南门峡

Nanmuge 南木哥

Nansan, Nanshan 南山

Nanshan 南山

nenjengui, yanjiaogui 眼见鬼

Nga a khu tshang la 'gro nas ང་ཨ་ཁུ་ཅང་ལ་འགོ་ནས

Nga a khu tshang la song nas ང་ཨ་ཁུ་ཅང་ལ་སོང་ནས

Ngag dbang legs bshad rgya

mtsho ངག་དབང་ལེགས་བཤད་རྒྱ་མཚོ

Ngag dbang mkhyen rab rgya mtsho

ངག་དབང་མཁྱེན་རབ་རྒྱ་མཚོ

Nian Gengyao 年羹尧

Nianbo 碾伯

Nianduhu 年都乎

Niangniang 娘娘

Nijia 吕家

Ningbo fu qianhu shouyu 宁波副千户守禦

Níngxià, Ningxia 宁夏

Niuqi, Liushuigou 流水沟

Niutou Wang 牛头王

no mon han མོ་མོན་ཀན

Nongchang 农场

Nongcun hezuo yiliao baoxian 农村合作医疗保

险

Nor lda bkra shis རོ་ལ་བླ་བཀ་ཤེས

Nub byang du nyi ma ལུབ་བྱང་དུ་ཉི་མ

Nub du zla ba ལུབ་དུ་བླ་བ

Nuo Shuangxihua, E Shuangxihua 鄂双喜花

Nuojia, Ejia 鄂家

nye 'brel ཉེ་འབྲེལ

Nye sring ཉེ་སྤྱོད

Nyi ma 'dzin ཉི་མ་འཛིན

Nyi ma 'dzin Ngag dbang legs bshad rgya

mtsho ཉི་མ་འཛིན་ངག་དབང་ལེགས་བཤད་རྒྱ་མཚོ

O chi go bu me thu me lun ཨོ་ཅི་གོ་བུ་མེ་ཐུ་མེ་ལུན

O chi hu sun ཨོ་ཅི་ཁུ་སུན

O hu me tu ཨོ་ཁུ་མེ་ཐུ

pA ren པཱ་རེན

Pad spungs པད་སྤུངས

Pe dpa' ri lang པེ་དཔ་འ་རི་ལང

Pe hu པེ་ཁུ

Pen hwa ri lang པེན་ཁུ་རི་ལང

Per nyi ma 'dzin པེར་ཉི་མ་འཛིན

Per nyi ma 'dzin Ngag dbang legs bshad rgya

mtsho པེར་ཉི་མ་འཛིན་ངག་དབང་ལེགས་བཤད་རྒྱ་མཚོ

pha rol bdud sde'i dpung tshogs

ཕ་རོལ་བདུད་སྡེ་འི་དཔུང་ཅོགས

phan theb པན་ཐེབ

phas thi པས་ཐི

pho brang ཕོ་བྲང

phrug ཕུག

phug tshangs kyi gtam ཕུག་ཅངས་ཀྱི་གཏམ

Phun tshogs ཕུན་ཅོགས

phyag ཕུག

phying ཕྱིང

Phyug rtse chos rje ཕུག་རུ་ཅེ་ཆོས་རྗེ

Pin rkya tshi me པིན་རྒྱ་ཅི་མེ

Ping'an 平安

Pinyin 汉语

po tho པོ་ཐོ

po ti lnga པོ་ཏི་ལྷ

Pochu mixin 破除迷信

Potala པོ་ཏ་ལ
 Puba 普巴
 Pudang, Pudonggou 普洞沟
 Pudong 浦东
 Qaghuali, Chaergou 岔儿沟
 Qangsa, Chunsha 春沙
 Qazi, Qiazi 卡子
 Qi 祁
 Qi Huimin 祁慧民
 Qi Jianqing 祁建青
 Qi Tusi 祁土司
 Qi Wenlan 祁文兰
 Qi Zhengxian 祁正贤
 Qianhe 前河
 qiānhùsuǒ 千户所
 Qianjin 前进
 Qiānlóng, Qianlong 乾隆
 Qiao Dongmei 乔冬梅
 Qiao Shenghua 乔生华
 Qighaan Dawa, Baiyahe 白牙合
 Qijia 祁家
 Qijia Laoye 祁家老爷
 Qílián, Qilian 祁连
 Qiliao! Sanliao! 去了! 散了!
 Qín 秦
 Qīng, Qing 清
 Qingdao 青岛
 Qinghai yiyao weishengzhi 青海医药卫生志
 Qīnghǎi, Qinghai 青海
 Qinghaihua 青海话
 Qinghaisheng Fangyizhan 青海省防疫站
 qingkuo 青稞
 Qinglong Tianzi 青龙天子
 Qingming 清明
 Qingyun 庆云
 Quurisang Srishiji, Huayuansi 花园寺
 Ra 𑄢

rab 'byams རབ་འབྱམས་
 rab 'byams pa རབ་འབྱམས་པ་
 Rab brtan rdo rje རབ་བརྟན་རྡོ་རྗེ་
 Rab kha རབ་ཁ་
 Rab kha gru gtong རབ་ཁ་གུ་གཏོང་
 rang bzhin gnas rigs རང་བཞིན་གནས་རིགས་
 rang nyid rgyal ba རང་ཉིད་རྒྱལ་བ་
 Rangdin, Longdong 龙东
 Rangghuali, Longyi 龙一
 rangpi, niangpi 酿皮
 Rar du pa sang རར་དུ་པ་སང་
 Rar lhor mig dmar རར་ལྷོ་རིག་དམར་
 rdo ram pa རྡོ་རམ་པ་
 Rdo rje 'jigs byed རྡོ་རྗེ་འཇིགས་བྱེད་
 Rdo rje gdan རྡོ་རྗེ་གདན་
 rdung rgyug རུང་རྒྱུག་
 Reb gong རེབ་གོང་
 Reb gong gnyan thog རེབ་གོང་གཉན་ཐོག་
 Reb gong rgan rgya རེབ་གོང་རྒྱ་
 ren po che, rnbuqii, renboqie 仁波切
 ren 人
 Renminbi 人民币
 Rgan rgya རྒྱ་རྒྱུ་
 Rgulang, Dgon lung རགོལ་ལུང་, Erh-ku-lung,
 Guolong 郭隆, Yu-ning, Youning 佑宁
 rgya རྒྱུ་
 Rgya bza' kong jo རྒྱུ་བཟའ་ཀོང་རྗེ་
 Rgya gar rdo rje gdan རྒྱུ་གར་རྡོ་རྗེ་གདན་
 Rgya hor རྒྱུ་ཧོར་
 Rgya tshang ma རྒྱུ་ཙང་མ་
 Rgyal sras རྒྱལ་སྐྱམས་
 Rgyal sras 'Jigs med ye shes grags
 pa རྒྱལ་སྐྱམས་འཇིགས་མེད་ཡེ་ཤེས་གྲགས་པ་
 Rgyal sras Don yod chos kyi rgya mtsho
 རྒྱལ་སྐྱམས་དོན་ཡོད་ཚོས་ཀྱི་རྒྱུ་མཚོ་
 Rgyal sras rin po che རྒྱལ་སྐྱམས་རིན་པོ་ཆེ་
 rgyug རྒྱུག་

rgyugs རྒྱལ་སྤྱོད་
rgyugs len pa རྒྱལ་སྤྱོད་པ་
Ri lang རི་ལང་
Ri lang bcu gnyis རི་ལང་བཅུ་གཉིས་
Ri stag རི་སྟག་
rigs རིགས་
rigs lam pa རིགས་ལམ་པ་
rigs lung byed mkhan རིགས་ལུང་བྱེད་མཁན་
Rin chen sgrol ma རིན་ཆེན་སྒྲོལ་མ་
ris med རིས་མེད་
Riyue Dalang 日月大郎
rjes gnang རྟེན་གྲངས་
rka རྒྱ་
Rka gsar རྒྱ་གསར་
Rka gsar dgon dga' ldan 'dus bzang chos gling
 རྒྱ་གསར་དགོན་དགའ་ལྡན་འདུས་བཟང་ཆོས་གླིང་
rlung rta རླུང་རྟ་
Rma chu རྩ་ཆུ་
Rma chu'i rab kha dngul ri'i sa bzang gri spyod
 རྩ་ཆུའི་རབ་ཁ་དངུལ་རིའི་ས་བཟང་གྲི་སྤྱོད་རབ་ཁ་
Rma lho རྩ་ལྷོ་
RMB, Renminbi 人民币
rnam 'grel རྩམ་འགྲེལ་
rnam gzhang རྩམ་གཞག་
Rnam rgyal རྩམ་རྒྱལ་
rnbuqii, rin po che རིན་པོ་ཆེ་ *ren po che, renboqie*
 仁波切
Rong bo རོང་བོ་
Rong bo nang so རོང་བོ་ནང་སོ་
Rong zom རོང་ཟོམ་
ronghua fugui 荣华富贵
Rta 'gying རྟ་འགྱིང་
rta chen po རྟ་ཆེན་པོ་
Rta mgrin རྟ་མགྲིན་
rtag gsal khyab རྟག་གསལ་ཁྱེད་
rtsam pa རུམ་པ་
Rtse khog རེ་ཁོག་

rtsis bzhag gi rgyugs རེས་བཞག་གི་རྒྱལ་སྤྱོད་
rtsod grwa རྟོད་གྲུ་
rtsod zla རྟོད་བླ་
sa ས་
sa bdag ས་བདག་
Sa bdag sog po ri lang ས་བདག་སོག་པོ་རི་ལང་
sa dpyad pa ས་དཔྱད་པ་
Salar, Sala 撒拉
San'erjia 三二家
Sānchuān, Sanchuan 三川
Sānchuān Tüzú 三川土族
Sānchuānsìlǐ 三川四里
Sandaohe 三道河
Sangjie Renqian 桑杰仁谦
Sde ba chos rje སྡེ་བ་ཆོས་རྒྱལ་
Sde srid Sangs rgyas rgya mtsho
 སྡེ་སྤྱིད་སངས་རྒྱས་རྒྱལ་མཚོ་
Se ra སེ་ར་
Sems mtsho སེམས་མཚོ་
Sems nyid, sems nyid སེམས་ཉིད་
Sems nyid sprul sku bstan 'dzin 'phrin las rgya
 སེམས་ཉིད་སྤྲུལ་སྦུ་བསྟན་འཛིན་འཕྲིན་ལས་རྒྱལ་མཚོ་
sen chugs སེན་ཆུགས་
Seng ge gshong སེང་གེ་གཤོང་
sgar སྐར་
Sgar thog སྐར་ཐོག་
Sgo dmar སྐོ་དམར་
Sgo dmar G.yang mo tshe ring སྐོ་དམར་གཡང་མོ་ཆེ་རིང་
Sgo mang སྐོ་མང་
Sgo mang grwa tshang སྐོ་མང་གྲུ་ཚང་
Sgrol ma སྒྲོལ་མ་
sgrub sde སྒྲུབ་སྡེ་
Sha bar chos rje ས་བར་ཆོས་རྒྱལ་
Sha bar nang so ས་བར་ནང་སོ་
Sha Delin 沙德林
Sha Heshang 沙和尚
Shaanxi, Shǎnxī 陕西

shags ngan ཤགས་ངན
 Shahai 沙海
 Shānběi 陕北
 Shancheng 山城
 Shandong 山东
 Shanghai 上海
 Shangzhai 上寨
 Shānxī, Shanxi 山西
 Shanzhaojia 山赵家
 Shanzhou 鄯州
 Shao Yundong 邵雲東
 Shaowa 勺哇
 Shar Bla ma ཤར་བླ་མ
shar ཤར
 Shatangchuan 沙塘川
 Shdanbasang, Shijiamoni 释迦摩尼
 Shdangja, Dongjia 东家
 Shdara Tang, Dalantan 达拉滩
shen jian 神剑
shenfu 神甫
sheng 升
 Shenjiao 教神
sheqi 蛇旗
 Shgeayili, Dazhuang 大庄
 Shi Cunwu 师存武
 Shi'er Wei Zushi 十二位祖师
shibei 石碑
 Shina 史纳
 Shing bza' ཤིང་བཟའ
 Shíyá 石崖
sho ma ཤོ་མ
shor ba ཤོར་བ
shuang xi 双喜
 Shuangma Tongzi 双马童子
 Shuangshu 双树
 Shuilian Dong 水帘洞
 Shuimogou 水磨沟

Sichuan 四川
skabs bzhi pa སྐབས་བཞི་པ
 Skal bzang thub bstan 'phrin las rgya mtsho
 སྐལ་བཟང་ཐུབ་བསྟན་འཕྲིན་ལས་བླ་མཚོ
 Skal bzang ye shes dar rgyas སྐལ་བཟང་ཡེ་ཤེས་དར་རྒྱས
 Skal ldan rgya mtsho སྐལ་ལྷན་བླ་མཚོ
 Sko tshi me སྐོ་ཙེ་མེ
skor ru སྐོར་རུ
skra ka སྐ་ཀ
skra phab སྐ་ཕབ
 Sku 'bum སྐུ་འབུམ
 Sku 'bum byams pa gling སྐུ་འབུམ་བྱམས་པ་གླིང་
 Skya rgya, Jiajia 贾加
 Skyabs 'gro སྐལ་བས་འགོ
 Skyid shod sprul sku སྐྱིད་ཤོད་སྐུ་སྐུ
skyor སྐྱོར
skyor dpon སྐྱོར་དཔོན
 Smad pa སྐད་པ
smad phyogs སྐད་ཕྱོགས
smeen, Sier 寺尔
 Smeen, Ximi 西米
 Smin grol སྐྱིན་གྲོལ
 Smin grol no min han སྐྱིན་གྲོལ་ནི་མིན་ཏན
 Smon lam, smon lam སྐྱོན་ལམ
smyung gnas སྐྱུང་གནས
sna tshogs 'di སྐ་ཚགས་འདི
sngags 'chang སྐགས་འཆང
sngags pa སྐགས་པ
 Snying bo rgyal སྐྱིང་བོ་རྒྱལ
 Snying mo སྐྱིང་མོ
 Snying rje tshogs pa སྐྱིང་རྗེ་ཚགས་པ
 Sog སོག
 Sog rdzong སོག་རྫོང
 Sog rgya སོག་རྒྱ
sog yul སོག་ཡུལ
 Song Ying 宋颖
song སོང

Songchang Suzhun (Sizhun?) 耸昌厮均
 Songduo 松多
 Songjia 宋家
 Songpan 松潘
 Songrang, Xunrang 逊让
 Spun zla hor gyi rgyal po སུན་ལྷ་ཧོར་གྱི་རྒྱལ་པོ་
 spyi 'jog སྤྱི་འཛོག་
 spyi rdzas སྤྱི་རྩམ་
 srang སྲང་
 srol སྟོལ་
 Strong btsan sgam po སྟོང་བཙན་སྐམ་པོ་
 srung ma སྲུང་མ་
 Stag gzig nor gyi rgyal po སྟག་གཟིག་ནོར་གྱི་རྒྱལ་པོ་
 Stag lha rgyal སྟག་ལྷ་རྒྱལ་
 Stobs ldan སྟོབས་ལྷན་
 Su Shan 苏珊
 Sughuangghuali, Suobugou 索卜沟
 suitou 岁头
 Suiyuan 綏遠
 Sum pa སུམ་པ་
 Sum pa mkhan po Ye shes dpal 'byor
 སུམ་པ་མཁན་པོ་ཡེ་ཤེས་དཔལ་འབྱོར་
 Sun Wukong 孙悟空
 Sunbu, Songbu 松布
 Suojie Longwang 锁脚龙王
 Suojie Ye 锁脚爷
 Suonan 索南
 Suonan Cuo 索南措
 Suzhou 苏州
 Suzhou Xinzhi 苏州新志
 tA si ཏཱ་སི་
 Ta'er si 塔尔寺
 Taishan 泰山
 Taizi 台子
 Tang Xiaoqing 汤晓青
 Táng, Tang 唐
 tangka 唐卡, thang ka ཐང་ཀ་

Tangraa, Tangla 塘拉
 Tangseng 唐僧
 thal 'phen ཐལ་འཕེན་
 thal 'phreng ཐལ་འཕྲེང་
 thal srog ཐལ་སྟོག་
 thal zlog ཐལ་ལྷོག་
 thang ka ཐང་ཀ་
 theb ཐེབ་
 Ther gang nyi wi ཐེར་གང་ཉི་མི་
 ther gang nyi wi na thong ཐེར་གང་ཉི་མི་ན་ཐོང་
 Thu me lun ཐུ་མེ་ལུན་
 Thu'u bkwan ཐུ་འུ་བཀྱན་
 Thu'u bkwan blo bzang chos kyi nyi ma
 ཐུ་འུ་བཀྱན་བློ་བཟང་ཆོས་ཀྱི་ཉི་མ་
 thun mong ma yin pa ཐུན་མོང་མ་ཡིན་པ་
 thun mong pa ཐུན་མོང་པ་
 Tianjia 田家
 Tianjin 天津
 tianqi 天旗
 Tiantang 天堂
 Tianyoude 天佑德
 Tiānzhù, Tianzhu 天助
 To'u pa tsi ཏཱ་པ་ཙི་
 Tongren 同仁
 tongzi 筒子
 tsakra bcu gsum gyi sngags blzog
 ཙན་པ་རུ་གསུམ་གྱི་སྟགས་བལ་ཐོག་
 tsampa, rtsam pa ཙམ་པ་
 tsha bzhed ཙམ་བཞེད་
 tsha gad ཙམ་གད་
 tsha gra ཙམ་ག་
 Tsha lu ma byin gi song ཙམ་ལུ་མ་བྱིན་གི་སོང་
 Tsha lu ma ster gi song ཙམ་ལུ་མ་སྟེར་གི་སོང་
 tsha ri ཙམ་རི་
 tsha ཙམ་
 tsha rting ཙམ་རྟིང་
 tshab grwa ཙམ་གྲལ་

tshad ma sde bdun ཚད་མ་སྡེ་བདུན
tshang ཚང
 Tshe hrin yan ཚེ་རིན་ཡན
 Tshe ring ཚེ་རིང་
 Tshe ring don 'grub ཚེ་རིང་དོན་འགྲུབ
 Tshe ring skyid ཚེ་རིང་སྒྱིད་
tshi me ཚེ་མེ
tshig nyen ཚེག་ཉེན་
tshig sgra rgyas pa ཚེག་སྒྲ་རྒྱལ་པ་
tsho ba ཚོ་བ་
 Tsho ཚོ
 Tsho kha ཚོ་ཁ་
tshogs ཚོགས་
tshogs lang ཚོགས་ལང་
tshogs langs lugs bzhin ཚོགས་ལངས་ལུགས་བཞིན་
 Tshwa mtsho ཚྭ་མཚོ་
 Tsi tsong ཅི་ཙོང་
 Tso ri ri lang ཅོ་རི་རི་ལང་
 Tso shi ri lang ཅོ་ཤི་རི་ལང་
 Tsong kha ཅོང་ཁ་
 Tsong kha pa ཅོང་ཁ་པ།, Zongkaba ཅོང་ཁ་པ་
tszurhaitchi цзурхайчи
 Tū, Tu 土
 Tūdā 土达
 Tūfān, Tufan 吐蕃
 Tughuan, Tuguan 土官
 Tughuan Nengneng, Tuguan Niangniang 土官
 娘娘
 Tughuangang, Tuguanshan 土官山
 Tūhún 吐浑
 Tuìhún 退浑
 Tūmín, Tumin 土民
 Tuoba Yuanhao 拓跋元昊
 Tūrén, Turen 土人
tūsī, tusi 土司
 Tutai 土台 (Sujia 苏家?)
 Tūyùhún, Tuyuhun 吐谷浑

Tüzú, Tuzu 土族
 Tuzuyu 土族语
 Walighuan (Bagushan 巴古山)
 Wang, wang 王
 Wang chen khri བང་ཆེན་ཁྲི་
 Wang Dongmeihua 王冬梅花
 Wang skyA བང་སྐྱེ་
 Wang Tusi 汪土司
 Wang Wenyan 王文艳
 Wang Yanzhang 王彦章
 Wang Yongqing 王永庆
 Wáng Yúnfēng 王云凤
 Wangjia 王家
 Wànli 万历
 Wanzi 湾子
 Wǎqúsìlǐ 瓦渠四里
 Weisheng jihuashengyuju 卫生计生生育局
 Wēiyuǎn, Weiyuan 威远
 Wen Xiangcheng 文祥呈
 Wen Xiping 文喜萍
 Wenbu 温逋
 Wencheng Gongzhu 文成公主
 Wenjia 文家
 Wentan Liaowang 文坛瞭望
 Wu Jiexun 吴解勋
 Wu Lanyou 吴兰友
 Wughuang, Bahong 巴洪
 Wujia 吴家
 Wulan 乌兰
 Wushi 五十
 Wushi 梧释
 Wushi xiang 五十乡
 Wutun 吾屯
 Wutun 五屯
 Wuyangbu 威远堡
 Wuyue Dangwu 五月端午
 Wuyue Duanwu 五月端午

Xanjang, *xanjang*, Shancheng, *shancheng* 山城
 Xi'an 西安
 Xia 夏
 Xia Guo 夏国
 Xiahe 夏河
 Xiakou 峡口
 Xianbei 鲜卑
Xianrenmin weishengyuan 县人民医院
Xianrenmin yiyuan 县人民医院
 Xiaosi 小寺
 Xibu dakaifa 西部大开发
 Xie 谢
 Xie Yongshouhua 谢永寿花
 Xiejia 谢家
 Xiela 协拉
 Xiera, Xiela 协拉
 Xifan 西番
 Xikouwai 西口外
 Xin 辛
 Xin Youfang 辛有芳
 Xing Haiyan 邢海燕
 Xing Quancheng 星全成
 Xing Yonggui 邢永贵
 Xing'er 杏儿
xingfu 幸福
 Xīníng, Xining 西宁, 西寧
 Xining Zhi 西宁志
 Xinjia 辛家
 Xinxia 辛峡
 Xiu Lianhua 绣莲花
 Xiwanzi 西灣子
 Xiyingzi 西营子
 Xu Xiufu 徐秀福
 Xuangwa, Beizhuang 北庄
 Xuanhua 宣化
 Xuanzang 玄奘
 Xuānzōng 宣宗

Xue Wenhua 薛文华
 Xunhua 循化
 Yá'ér 崖尔
 Yan Guoliang 闫国良
 Yáng 杨
 Yang Chun 杨春
 Yang lji tsho ba ཡར་ལྷི་ཙོ་བ་
 Yang Xia 杨霞
 Yangda, Changshoufo 长寿佛
 Yangja, Yangjia 杨家
 Yangjia 杨家
 Yangtou Huhua 羊头护化
 Yangzi, Changjiang 长江
 Yar klung tsang po ཡར་ལུང་ཙང་པོ་
 Yar sko tsho ba ཡར་སྐོ་ཙོ་བ་
 Yar sko ཡར་སྐོ་
 Ye su khe ཡེ་སུ་མེ་
 Yí 夷
 Yi Lang 衣郎
yig cha gsar ba ཡིག་ཇ་གསར་བ་
yig rgyugs ཡིག་རྒྱུགས་
 Yigongcheng 移公城
 Ying Zhongyu 应忠瑜
 Ying Zihua 英子花
 Yīngzōng 英宗
yinyang 阴阳
 Yomajaa, Yaomajia 姚麻家
 Yon tan 'od ཡོན་ཏན་འོད་
 Yon tan rgya mtsho ཡོན་ཏན་རྒྱ་མཚོ་
 Yǒngchàng 永昌
 Yǒngdèng 永登
 Yǒnglè, Yongle 永乐, 永樂
 Yongning 永宁
 Yongzheng 雍正
 Yòuníng 佑宁
 Youning si 佑寧寺
 Yuan, *yuan* 元

yue 月
Yul shul ཡུལ་སྐུལ་
yul srol ཡུལ་སྐྱོལ་
Yun ci dmag ཡུན་ཅི་དམག་
Zan Yulan 簪玉兰
Zanza 簪扎
zao 枣
zaoren 枣仁
Zeku 泽库
Zelin 泽林
zha ngo ཇཱ་ངོ་
zhal ngo ཇཱ་ལ་ངོ་
Zhalute 扎鲁特
Zhang blon bzhi ཇཱ་ལྷོན་བཞི་
Zhang Chongsunhua 张重孙花
Zhāng Dézǔ 张得祖
Zhang Xiang 张翔
Zhang Xihua 张喜花
Zhang Yinghua 张英花
Zhang Yongjun 张永俊
Zhangjiakou 张家口
Zhao Guilan 赵桂兰
Zhao Jinzihua 赵金子花
Zhao Xiuhua 赵秀花
Zhao Xiulan 赵秀兰
Zhao Yongxiang 赵永祥
Zhaomuchuan 赵木川
Zhejiang 浙江
zhihui qianshi 指挥僉事

Zhili 直隶
Zhong Jingwen 钟进文
Zhong Shumi, Zhang Shumei 张淑梅
zhongdouju 种痘局
Zhu Bajie 猪八戒
Zhu Changminghua 朱长命花
Zhu Chunhua 朱春花
zhu dar ཇཱ་དར་
Zhu Ernuer, Ernü 朱二女
Zhu Guobao 朱国宝
Zhu Haishan 朱海山
Zhu Jinxiu 朱金秀
Zhu Xiangfeng 朱向峰
Zhu Yongzhong 朱永忠
Zhuang Xueben 庄学本
Zhuānglàng 庄浪
Zhujia 朱家
Zhuoni 卓尼
Zi ling ཇི་ལིང་
zla ba dang po'i drug ba gnyis kyi nyin gsum
gyi ring la ཇཱ་བ་དང་པའི་དུག་བ་གཉིས་ཀྱི་ཉིན་གསུམ་
 ཇཱ་རིང་ལ་
zla po byed ཇཱ་པོ་བྱེད་
Zo wi ne ni ཇོ་ཡི་ནེ་ནི་
Zongge 宗哥
Zonggecheng 宗哥城
zongjia 天子
zur skol ཇུར་སྐོལ་
Zushi 祖師